THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Never clothe yourself in the armor of independence, but rather cultivate the good-will of your fellowmen. It will ennoble your own nature to sacrifice on their behalf."—LOTH.

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HOW A SKEPTIC WAS CONVERTED.

ON the 21st of last month I, in company with several other elders laboring in the Grimsby conference, went to the city of York to attend two district meetings which were announced to be held there the following day. I accepted a kind invitation from Brother and Sister Reynolds to stay with them while in the city. At the home of these good people I met Elder William A. Morton, associate editor of the MILLENNIAL STAR. We roomed together, and as we lay in bed exchanging missionary experiences, I told him of my conversion to "Mormonism." He appeared to be interested in it, and requested me to write out the same for publication. This is my excuse for appearing in print.

I was born on the 25th of January, 1878, in the little town of Hooper, Weber County, Utah. My parents, while honest, honorable and upright people, were not members of the Church of Jesus Christ of Latter-day Saints; in fact, they did not belong to any church. But they taught their children many good principles, and told us when we were old enough to decide for ourselves we could unite with whatever churches we desired.

I attended the Congregational Church and Sunday School, but did not become a member of that denomination. My father died when I was eight years of age, leaving my mother with the care of eight children. Being desirous of helping my mother, I went to

work when I was very young, and was in consequence denied the benefits of an education. The most of my associates were non-"Mormons," but I had a number of friends who were members of the Church.

I have heard there is a period in nearly all young men's lives that has been termed "the doubting period," or "the skeptical period," when they feel disposed to question the truth of almost every statement that is made pertaining to religion. That, it seems to me, is the time when they come to the parting of the ways, and it is sad to know that so many of them choose the broad way that leads to destruction. I myself passed through that period, from sixteen years of age to twenty. During that time I read a number of infidelic works, among them the writings of Thomas Payne and Robert G. Ingersoll. These had the effect of destroying what little faith I had in a Supreme Being, and, of course, in the hereafter. While I had a desire in my heart to do right, and to lead a moral life, at the same time the works of these infidel authors had so beclouded my mind that I was led to doubt, if not to deny, the existence of God. I had also come to the conclusion that all the churches in the world were man-made institutions, in which men "preached for hire and divined for money." But all this time I was unsettled in my feelings. My heart was far from being satisfied; I longed for something, I knew not what. While the infidel books had robbed me of my faith, they had left me nothing in exchange for it.

While laboring under these conditions one night, when I was twenty years of age, I was suddenly awakened from sleep. To my great surprise the room was filled with light, which surpassed in brilliance that of any human invention. What could this mean? I rubbed my eyes to make sure I was awake. Yes, I was wide awake. I then beheld in a corner of the room a little child, about two years of age. The light seemed to emanate from the little one. I gazed for about a minute at the sweet messenger from the unseen world. The child smiled upon me, stretched out its arms and advanced toward me. That was more than my nerves could stand and I sprang from my bed, when the vision suddenly closed.

This was to me a night never to be forgotten. While the child did not speak to me, she told me this, in language stronger than that of the lips, "God lives; there is a hereafter; there is a great work for you to perform; this vision will not appear again."

What a great change came over me! Doubt and unbelief fled from my heart as the dark shades of night disappear before the bright rays of the morning sun, and assurance and certainty took their place. But still I was left in doubt as to which of the churches I should unite myself with. I had been taught this lesson: If you want to find out what Catholicism is, go to the Catholics; if you want to know what the Presbyterians believe, go to the Presbyterians; and if you want to know anything about "Mormonism" go

to the "Mormons." So I began to investigate the doctrines of the last named Church. My investigation continued for nearly seven years, and while I was pretty thoroughly convinced that the Latter-day Saints were teaching the true gospel of Christ, I did not have the moral courage to come out and accept their faith. Two powerful influences were working with me during much of this time. At times I felt prompted to come out and accept the truth, and to tell all my relatives and friends that I was converted to "Mormonism," and that I was going to be baptized for the remission of sins, that I might receive the gift of the Holy Ghost. Then another power would whisper to me, telling me that my friends would look upon me as a hypocrite; that I had some policy in joining the "Mormon" Church; and that if I were to join, I would have to suffer a great deal of persecution. And so the days and the weeks and the months passed by and I was still outside the pale of the Church.

I was called to take a trip through California and Oregon. During my stay in these places I several times heard people defame the Latter-day Saints. That was more than I could stand. I had lived all my life with the "Mormons," and knew that they were a good, honest, upright, God-fearing people, and I felt it my duty to defend them against the attacks of their enemies, which I did, and found much satisfaction in doing so. From that time on, I began to pour out my soul to my Heavenly Father, asking Him to grant me more light, and to give me strength and courage to enable me to accept the truth. He heard and answered my prayers, and I came forth and applied for baptism, which ordinance was administered to me March 5, 1906. No sooner had I been baptized and had received the laying on of hands for the gift of the Holy Ghost, than the evil influences left me and troubled me no more. I felt as bold as a lion; I did not care who knew that I was a "Mormon;" I felt that I should like to declare it to the whole world.

It would appear that the Lord understood my feelings, for eight months after I was baptized into the Church of Christ I received a call to go on a mission to the nations of the earth. I look upon this as confirmation of the words spoken to me in the vision, when the messenger (who I believe was my little sister, who died when she was two years old), when she said, "There is a great work for you to perform." I accepted it willingly, and like thousands of others, went forth, at not a little sacrifice, as a witness for the Lord and His truth. I rejoice in the thought that I have been counted worthy of such a calling, and hope to be able to honor and magnify the same. This is also my prayer for all my brethren in the ministry.—A. H. Lowe.

High aims form noble character and great objects bring out great minds.—Tyron Edwards.

RELIGIOUS TOLERANCE AND INTOLERANCE.

"Know this, that every soul is free,
To choose his life, and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright,
Bless him with wisdom, love and light,
In nameless ways be good and kind,
But never force the human mind."

Since man was first placed upon the earth there have been two contending forces influencing him: the one for good and the other for evil; the one tolerant, the other intolerant. As we look back over man's history we are able to see the far-reaching effect of of these two opposing influences, and it causes us to shudder, for we behold the history written in blood. We are still more horrified to find that in the name of religion much of that cruelty and bloodshed has been perpetrated.

Tolerance permits the free exercise of inherited rights. Tolerance is of God. It was one of the great lessons taught by our Savior. He tolerated, though He did not sanction, the belief and practices of the Pharisees, Sadducees, and Samaritans. On numerous occasions He exhorted His disciples to practice toleration. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 44-45.) At times He had to rebuke them for harboring a resentful, intolerant spirit towards those who differed with them in their religious belief. How many of the so-called Christian sects of today obey Christ's counsel in this respect?

Occasionally during the long night of spiritual darkness that covered the earth, independent spirits arose who stubbornly fought for religious freedom. Smarting under the persecutions heaped upon them by their intolerant countrymen, hundreds of religious refugees fled from their homes, faced the most trying experiences, and crossed the mighty Atlantic so as to be able to worship God according to the dictates of their consciences on the cheerless shores of the New World.

Space will not permit me to tell of the religous struggles on that far-off shore of North America, nor to relate the interesting experiences of such religious leaders of tolerance as William Penn, Roger Williams, and Annie Hutchinson. Suffice to say that in due time, under the guiding power of Almighty God, tolerance gained the ascendency and a free government was established, with an inspired Constitution made to govern the political affairs of men. God inspired its framers, for they were making laws to be a protection to His people. The first amendment to the Constitution

says that no law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof.

The prophet Daniel foretold the coming of this glorious time: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." But God, being all-wise, saw that His saints of latter days would suffer the same fate as those of former times unless He arranged a government with proper laws for their protection and an executive power sufficient to enforce all measures. When this was completed He established His true Church again upon the earth.

Although imbued with the fact that they represent the only true Church on earth and are clothed with Divine authority from God, our elders go to the nations with a true spirit of tolerance worthy of the priesthood they hold, and live up to the doctrine taught in the eleventh article of our faith, in which we say: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may."—LEWIS O. CLARK.

MINUTES OF THE IRISH CONFERENCE.

THE semi-annual Irish conference was held on Sunday last, the 29th ult., in the Whitehall Buildings, Belfast. President Charles W. Penrose was in attendance, also President J. S. Brough and twelve traveling elders. After the observance of the usual opening exercises, the statistical and labor report was read and accepted. The general and local authorities were then presented and unanimously sustained. President J. S. Brough having been honorably released from his labors as president of the Irish conference, to return home, Elder Thomas J. Bennett was appointed to succeed him.

President Penrose then addressed the congregation. He first discoursed on the first principles and ordinances of the gospel of Christ, and explained their significance and importance in a clear and convincing manner. He then called attention to several revelations in the Doctrine and Covenants concerning the organization of the Church of Christ upon the earth in this last dispensation, and for the last time. He explained the law of tithing as it was taught to the covenant people of the Lord in former times, and as it has been revealed anew to the saints in these latter days. Upon the observance of this law the Lord has predicated both spiritual and temporal blessings, and in order for us to obtain the blessings we must observe the law. The saints who pay their tithes and offerings can testify that the Lord has fulfilled His promise. Spoke upon the observance of fast day, and explained

the purpose of it. Gave an earnest exhortation to the saints to fear the Lord and to strive with all their might to keep His commandments.

Elder George L. LeCheminant was the first speaker at the afternoon session. His subject was "The Apostasy from the Primitive Christian Faith," which he treated in an able manner. There is a bright side to this dark picture—the restoration of the gospel in the last days, as foretold by John the Revelator. Elder LeCheminant bore testimony to the fulfillment of John's prediction.

Elder John W. Field delivered an interesting discourse on general and individual salvation, and was followed by Elder Thomas S. Hatch, who bore a strong testimony to the restoration of the gospel and the divine authenticity of the Prophet Joseph's mission.

President Penrose occupied the remainder of the time, and his audience listened with the deepest interest while he delivered an interesting address on pre-existence. He quoted much scripture, showing that the spirits of men had a pre-existence before the worlds were framed; that all things were created, firstly spiritual, and afterward temporal. The latter part of his discourse was devoted to a consideration of the two powers which influence mankind—one tending to good, the other to evil. It was necessary for man's development that he should encounter opposition and overcome it. There is the darkness in oppositson to the light. The darkness has taught us to appreciate the light. President Penrose quoted from section 76 of the Doctrine and Covenants, showing the different degrees of glory which the Father has prepared for His children. Men will go to the places they have fitted themselves for. He impressed upon those present that if they desired an exaltation in the Celestial kingdom of God it would be necessary for them to conform their lives to the gospel of Jesus Christ.

Fully two hundred saints and investigators assembled at the evening service. More than one half of those present are not members of the Church. Elder Thomas J. Bennett was called upon to address the meeting. He discoursed on the first principles of the gospel. He paid special attention to the ordinance of baptism. This ordinance was considered important by Christ, and He complied with it, setting an example for mankind to follow. Quoted many passages of scripture proving that baptism is essential to salvation. He bore a spirited testimony to the truth of "Mormonism."

Elder E. S. Tew spoke briefly on some of the laws and ordinances of the gospel, after which Elder Jessie S. Brough delivered an interesting address on "Divine Authority." Showed how men were called to the ministry in former times. It is the same to-day. Men, in order to officiate acceptably in the ordinances of the gospel, must be called of God and ordained by those whom He has appointed. Even Christ did not take the honor of the Priesthood

unto Himself. He was called and chosen of His Father, and in the same manner He sent out His Apostles. The Lord has restored authority in these days, and it is vested in the elders of the Church of Christ.

President Penrese then delivered an interesting discourse on "Church Organization." Three high priests compose the First Presidency, and preside over the Church. In case this quorum were dissolved, the responsibility of carrying on the work would rest upon the Twelve Apostles. The next quorum in authority is the Seventy. The Lord has provided that His Church shall never be without a head. Paul likened the Church to the human body, every part being necessary to the beauty and usefulness of the whole. A man can lose a member of his body and still live, but no man can live without his head. It is the same with the Church of Christ. It must have a head. Told of the disorganization of the Church established by the Messiah in the days of His ministry, and of its reorganization in the present dispensation. Bore a powerful testimony to the truth of the gospel restored through the Prophet Joseph Smith. Exhorted those present to live pure lives, to keep the commandments of God, and to strive to be worthy of the highest glory.

After singing and the benediction, conference adjourned. Elder Arthur G. Berrett sang a solo at both the afternoon and evening meetings.

A priesthood meeting was held Monday, when the Elders gave reports of their labors, and were instructed by President Penrose.

A very pleasing social was held in the evening of the same day, under the auspices of the Relief Society. An interesting program was rendered and refreshments served.

ARTHUR G. BERRETT, Clerk of Conference.

A GOOD story is told of an old Scotchman, who had strayed from his own church. "Why weren't you at the kirk on Sunday?" asked the preacher of the culprit on meeting him a day or two later. "I was at Mr. McClellan's kirk," said the other. "I don't like you running about to strange kirk's like that," continued the minister. "Not that I object to your hearing Mr. McCellan, but I'm sure you widna like your sheep straying into strange pastures." "I widna care a grain, sir, if it was better grass," responded the parishioner.

HAPPINESS is not bread and meat, nor yet is it a sport, nor gaiety, nor excitement, nor rivalry, nor prominence. Happiness is growth and enlargement. He is happy who sees more, who understands more, who effects more this year than last. He is happy who finds his perceptions sharpening, his powers increasing, his sympathies widening, his helpfulness broadening. He is happiest who includes most life in himself and radiates most life around him.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 2, 1908.

CONCERNING THE BIBLE.

ONE of the first objections raised against the Latter-day Saints was that they did not believe the Bible. This was, no doubt, because they accepted the Book of Mormon as containing the word of God through ancient prophets on the western hemisphere. A later objection was that they were guided by the Bible too literally. Recently the objection has been frequently made that one of their articles of faith states that they "believe the Bible to be the word of God as far as it is translated correctly." A minister of one of the numerous sects avers that they show the "cloven foot" because, as he puts it, "they question the fact that God gave to His Church a complete Bible." It will be well, therefore, to set forth our views in relation to the sacred volume commonly known, and widely circulated, and popularly called "The Holy Bible."

That book is a compilation of scriptures written by different persons at different periods in the history of the world; some in Hebrew, some in Phœnecian, some in Chaldee and others in Greek, and all at a much later date translated into Latin. The compilation was made centuries after the last of the writings in the New Testament was composed. At the time when the volume was made up, none of the original writings were known to be in existence. Copies of them, however, were received as authentic, and the dignitaries of the Roman Catholic Church, who decreed the canon of scripture to be received as inspired, rejected many of the manuscripts purporting to be holy scripture and thus the volume was finished. The Catholic Bible, however, included fourteen books called the "Apocrypha" which were excluded from the English version as enumerated in the Book of Common Prayer.

There have been numerous translations of the book. The oldest that was accepted as the true Bible was called "The Vulgate," and was in use by the Catholic clergy, but not given to the common people. Subsequently there were a number of versions made by different individuals at different times, but the commonly accepted translation among the Protestant sects is that made by forty-seven learned persons under the direction of King James I. of England, who finished their work in 1611 after four years

diligent labor, comparing the various translations that had previously been made. But even this, "The Authorized Version" as it is called, has been revised by later experts, and their revision is becoming very popular, and now even the Vulgate, accepted by the Roman Catholic Church for so many centuries, is to undergo revision. Word comes from Rome that Father Gasquet is charged by Pope Pius X. with the work of revising the Vulgate, and four versions are to come under investigation—"The Italia, The Romana, The Gallicana, The Hebrew."

Thus it will be seen that the notion commonly held (and expressed by the sectarian minister as an objection against the Latter-day Saints, because we do not accept it), "that God gave to His Church a complete Bible," is entirely fallacious. Granting without dispute that "holy men of God spake as they were moved by the Holy Ghost," and that some of their writings have come down to us more or less accurately, it is clear that the Bible as a book was not given in the manner supposed; that is, as a complete work direct from God to man, and that the translation of those ancient writings is not and has not been satisfactory to the clergy and the learned men of the various Christian sects. They should therefore not cast blame upon the Latter-day Saints for their belief that the Bible contains the word of God "as far as it has been translated correctly." The popular belief that the Bible contains "the complete word of God" as revealed in former times, and that, as the Church of England puts it, "Holy scripture containeth all things necessary to salvation; so that whatsoever is not read therein or may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith or be thought requisite or necessary to salvation," is sadly wide of the mark, and is refuted by those very scriptures that are said to contain the complete and direct word of the Almighty.

In the Old Testament we read of many books that are not contained in the present volume of scripture. Here are a few of the missing sacred writings: The Book of the Covenant, containing the words that God gave to Moses on a special occasion and which he read to the people before the law of carnal commandments was given (Exo. 24: 3-7); Book of the Wars of the Lord (Num. 21: 14); Book of Jasher (Joshua 10: 13); Book of the Statutes (I. Sam. 10: 25); Book of Nathan the Prophet, Book of Gad the Seer (I. Chron. 29: 29); Book of Ahijah the Shilonite, Visions of Iddo the Seer (II. Chron. 9: 29); Book of Shemaiah the Prophet (II. Chron. 12: 15); Book of Jehu (II. Chron. 20: 34); Book of the Sayings of the Seers (II. Chron. 33: 18-19). There are others that might be cited, In the New Testament mention is made of: An epistle of the Apostle Paul to the Corinthians, written before the so-called first epistle (I. Cor. 5: 9); an epistle of Paul to the Ephesians (Eph. 3: 3); an epistle to the Colossians or the Laodiceans (Col. 4: 16); another epistle of Jude (Jude 3); Jude also speaks of an important prophecy

by "Enoch, the seventh from Adam" (Jude 14). There were doubtless many other writings by prophets and apostles as well as numerous sayings of the Savior (see John 21: 25) which are not contained in the book called the Bible.

That volume includes many writings that are simply historical in their character, narrations of occurrences such as wars, rebellions, good acts and bad acts of prominent persons, the words of wicked men and women, words from Satan, utterances of individuals not claiming to be the word of God. All these have to be taken into account when we consider the nature of the compilation and its supposed infallibility. But after all that, there are both in the Old Testament and in the New, accounts of the word of the Lord through inspired prophets conveying His mind and will to the people to whom they were sent. Also precious prophecies many of which have been literally fulfilled and others that will surely come to pass, and the trend of the inspired writings of the Old Testament was to direct attention to the coming of the Messiah, "the Lamb of God" who was to take away the sin of the world. What those inspired men wrote by the Spirit of God is the word of God so far as it has been copied and translated correctly. The writings in the New Testament are also some in the form of narrative, others in the way of advice to the members of the Church, others declaratory of the word of the Lord and explanatory of the gospel of Jesus Christ. They are witnesses to His divine origin and character, and testimonies concerning His life, His atonement, His resurection and His ascension into glory. Also prophecies of His second advent and final triumph over Satan, and the finishing of His work for the redemption of Adam's race. These, so far as they have been copied and translated correctly, contain the word of God.

"All scripture *is* given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II. Timothy 3: 16.) The word "*is*," put in italics, was inserted by the translators and makes nonsense of the passage. There are many writings that might be called scripture that are not given by inspiration of God, but all that are inspired are to be received in the manner presented by the prophets and apostles of the Lord. To understand them fully, however, the reader needs the light of the same Spirit by which they were inspired. "The letter killeth, it is the Spirit that giveth life." Much of the language used by the ancient writers, and by Jesus Christ Himself, was figurative. The oriental style was largely of that character. Good sense must be exercised in discerning that which is literal and that which is metaphorical, and, as we have intimated, the Holy Ghost is as necessary to the understanding of the word of God as it was in the writing of it. Indeed, according to the Apostle Peter, present revelation and inspiration are "a more sure word of prophecy" than that which

was written aforetime (II. Peter 1: 19), because they come direct in our own time, and according to our particular necessities, and in our own language and manner of speech, and are the source from which all true scripture came in any age of the world.

Although the Bible is not a complete record of all that God revealed in former times, and although, as He has made known, many precious parts of the writings of His prophets that we have, have been taken away or lost from among men, yet it is the grandest record to be found in the world. The authenticity of the books therein which have the names of the writers, is well established and beyond the captious criticism of sceptics and irreligious persons. It contains so much revelation from Deity, that its value is beyond calculation. It embodies words of comfort, consolation, counsel, reproof, correction of wrong, encouragement to righteousness, direction to Christian life, predictions concerning future events, and above all potent testimony that Jesus of Nazareth is the Christ, the veritable Son of the living God and the Savior of the world, so that it is beyond all price and worthy the consideration and belief of the most advanced people in all the nations of the earth.

We believe in the Bible, accepting it for all that it purports to be within itself, and use it in proof to others of the truth of the doctrines we advance. We believe in the Book of Mormon, which corroborates the Bible and bears testimony to the principles it contains. We also believe in the revelations of God given in these latter-days, which are confirmatory of those written in former times; and we believe in the present inspiration of the Holy Ghost, which guides into all truth, which manifests the Father and the Son, and which "searcheth all things, yea the deep things of God." And so we give as one of our articles of faith: "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God."

C. W. P.

Conference Appointment.—The Grimsby semi-annual conference will be held in the Lecture Hall, Kingston Square, Hull, on Sunday, April 26th, 1908. President Charles W. Penrose will be present and address the assemblies. A general attendance is expected and requested.

"Cowley's Talks on Doctrine."—The elders and saints will be pleased to learn that a new edition of these excellent discourses on "Mormon" doctrine has just been issued from the press. The volume consists of two hundred and eighty-seven pages, bound in limp, leatherette covers, and is now on sale at this office, price fivepence, post paid.

FROM THE MISSION FIELD.

Elder Vance at Home.—The elders, saints and friends in the Turkish mission will be pleased to learn that Elder Reno W. Vance arrived safely at home, March 10th last, after a very pleasant journey both by land and sea. He sends greetings.

Releases.—The following missionaries have been honorably released to return home per s.s. *Canada*, Thursday, April 2nd, 1908: Edward H. Chambers, Manchester; George W. Moss, Liverpool; William A. Lund, Newcastle; Herbert H. Bell, London; Gwyllim R. Davis, Bristol; William E. Eccles, Scottish.

Successful Social.—A very pleasant and successful party was given by the members of the Bootle branch (Liverpool conference), Tuesday evening, the 24th ult., in the Masonic Hall, about one hundred saints and friends being present. An excellent program was rendered in two parts, dainty refreshments being served during the intermission.

Departures.—The following missionaries sailed for home to-day per s.s. *Canada*: From Great Britain—Herbert H. Bell, William Lund, George W. Moss, William E. Eccles, Edward H. Chambers, Gwyllim R. Davis. From Switzerland and Germany—Frederick Barfuss, John Spuehler, J. Gottlieb Teuscher, Robert Teuscher, Lewis Bessan, Alfred Blaser. From Scandinavia—Lawrence C. Wall, George W. Kofod, Christian Anderson. With the company were eighty-one emigrating saints, in charge of Elder Edward H. Chambers and counselors William E. Eccles and Robert Teuscher.

A Fitting Testimonial.—On March 29th a very successful social was given by the saints of the Accrington branch at the Rechabites' Hall, in honor of Brother and Sister John Watson, who sailed for Zion to-day. About one hundred people were present and all greatly enjoyed the excellent program rendered by a splendid array of talent. After refreshments had been served, Brother and Sister Watson were made the recipients of a handsome plush table-cover from the saints and elders, as a token of their love and esteem. The departing saints have labored diligently and faithfully for the furtherance of God's work. For a number of years Brother Watson has been chorister of the Liverpool conference. The saints and friends are all unanimous in wishing them a pleasant voyage and success and happiness in their new home.

Baptisms.—A baptismal service was held at the Cable Street Baths, Lancaster, on the 25th ult. About sixty saints and friends were present to witness the ceremony, which was performed by President Thomas S. Gregson. Seven persons received the ordinance of baptism, after which they were confirmed members of the Church of Christ.

On Saturday, March 21st last, a baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), when seventeen converts were baptized by Elders C. E. Erickson, H. P. Matthews and R. D. Mellor. About one hundred and fifty people attended the service, which was marked with great solemnity.

President Ralph A. Badger, of the South African mission, writing to President Penrose under date of March 11th last, says: "In our January report I told you to look forward to more baptisms in February, and spoke of our flattering prospects in South Africa for 1908. Since our last report (January) we have added twenty-eight souls to the fold, and expect many more to enter. The cause is indeed advancing in South Africa. We have now regular hall meetings Sunday and Wednesday evenings, and fast meeting on the first Sunday of each month, besides our Sunday School, Bible class and choir practice. The saints are rejoicing in the gospel, and the time is not far distant when they will be compelled to seek larger quarters."

On the 28th ultimo fifteen members were added to the Newcastle conference. In the evening of that date a baptismal service was held in the West Gate Hill Baths, Newcastle, and after the usual preliminary exercises, the converts were baptized by Elders Albert B. Barton and Walter Bird, after which they were confirmed members of the Church. Five of them belong to Jarrow, three to Pelton and seven to South Shields.

On the 28th ult. a baptismal service was held at the Ton Brookystrad, when a convert from the Ystrad branch of the Bristol conference was baptized by Elder Thomas J. Rosser.

A baptismal service was held in the Boundary Road Baths, St. Helens, Sunday, March 29th, 1908, when three members were added to the Wigan branch and eight to the St. Helens branch of the Liverpool conference. The officiating elders were Henry L. Smith and Edwin A. Crockett.

On Saturday evening, the 28th ultimo, a baptismal service was held in the city of Belfast, Ireland. President Charles W. Penrose was present and addressed the saints and friends that had gathered to witness the ceremony. He explained in a clear manner the new birth, the birth of the water and of the Spirit, in which is typified death and resurrection. Ten souls were then baptized by Elders J. S. Brough and A. G. Berrett. They were confirmed at the first session of the conference the following morning.

On the 28th ult. four converts received the ordinance of baptism at the Public Baths, Coventry, the ordinance being performed by Elder James W. Phillips. The candidates were from the Nuneaton branch of the Birmingham conference.

Successful District Meetings:—A very successful district meeting was held at Portsmouth, London conference, Sunday March 1st, 1908. President Soren Peterson of the London conference and nine

traveling elders were in attendance. Meetings were held at 2:30 and 6:30 p.m. At the afternoon session, Elder M. M. Hatch reported the branch in a very good condition. The speakers in the afternoon were Elders A. N. Beckstrand and W. Skidmore. They spoke on the first principles of the gospel, showing very clearly what the true gospel of Christ is. At the evening meeting, Elder David Smith expressed his joy in laboring in the Portsmouth branch, and stated that it is in a thriving condition. Elder A. E. Jordan spoke on the first principles of the gospel, and was followed by President Soren Peterson, who dwelt on the apostacy and restoration, showing very clearly that the Church of Jesus Christ of Latter-day Saints came forth in fulfillment of prophecies. He counselled all to live the gospel so as to receive the blessings of God. The elders' quartette was in attendance and rendered several beautiful selections. The meetings were well attended, many friends and investigators being present, and all felt that they had had a spiritual feast.

Relief Societies Anniversary.—The following additional societies report having celebrated the sixty-sixth anniversary of the organization:—

BRADFORD: President, Mary E. Hollings; secretary, Mary E. H. Sanders; treasurer, Edith H. Crampton.

CLAYTON: President, Mary W. Wood; secretary, M. A. Waddington; treasurer, Clara Greenwood.

SHEFFIELD: President, Annie Shaw; secretary, Maria A. Charlesworth; treasurer, Annie M. Wright.

BRISTOL: President, Elizabeth Spiller; secretary, Lillian Lockyer; treasurer, Sybil Neal.

ACCRINGTON: President, Mary H. Grimshaw; secretary, Ada Watson; treasurer, Hannah Taylor.

WORKSOP: President, Lucy Fretwell; secretary, Rosa Cockings; treasurer, Martha Harvey.

STOCKTON: President A. Engslely. Not fully organized.

NOTTINGHAM: President, Emily Wayen; secretary, Elizabeth Shepherd; treasurer, Emma Harrison.

HARTLEPOOL: President. Elizabeth Allason; secretary Alice Shepperdson; treasurer, Margaret M. Spark.

SOUTH LONDON: President, Ellen Pendry; secretary, A. Bullin; treasurer, Ellen Wellard.

NORTH LONDON: President, Isabella Craft; secretary, Maud A. Stevens; treasurer, Emma Steele.

YORK: President, Alice Day; secretary, Gertrude Harrowsmith; treasurer, Mabel Reynolds.

HALIFAX: President, Harriet Barriclough; secretary, Winifred Pickles; treasurer, Sarah H. Townes.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson IX.—Baptism.

"We believe that the first principles and ordinances of the gospel are: * * * (3) Baptism by immersion for the remission of sins; * * * Article 4.

I. Nature of baptism.

1. Baptism ranks as the third principle and the first essential ordinance of the gospel.
2. It is the gateway leading into the fold of Christ.
3. A sign of the covenant entered into between the repentant sinner and his Maker. (Alma 7: 15.)
4. Baptism the first fruits of repentance. (Acts 2: 37-38; Moroni 8: 25.)

II. The establishment of baptism.

1. Dates from the time of the earliest history of the race. (Pearl of Great Price: Moses 6: 52-65.)

III. The special purpose of baptism.

1. To afford admission to the Church of Christ with remission of sins.
2. Biblical proofs. (Mark 1: 4; Luke 3: 3; Acts 22: 1-16; Titus 3: 5; Acts 2: 36-37; see also I. Peter 3: 21.)
3. Book of Mormon prophets gave the same testimony. (II. Nephi 31: 17; Alma 7: 14-15; III. Nephi 1: 23; III. Nephi 7: 24-26; III. Nephi 30: 2.)
4. Modern revelation concerning baptism. (Doc. and Cov. 19: 31; 55: 2; 68: 27; 76: 51-52; 84: 27, 74.)

IV. Fit candidates for baptism.

1. To be administered to those only who are capable of exercising faith and working repentance. (See note 1 Articles of Faith, p. 137.)
2. Conditions under which persons may be received into the Church through baptism. (Doc. and Cov. 20: 37.)
3. By special commandment the Lord has forbidden the Church to receive any who have not attained to the age of discretion and responsibility. (Doc. and Cov. 20: 71.)
4. Eight years the age at which children may be properly baptized into the Church. (Doc. and Cov. 68: 25-27.)

V. Infant baptism.

1. Infant baptism sacrilege in the eyes of God. (See Articles of Faith pp. 127-128.)
2. History of Infant baptism. (Articles of Faith, pp. 128-129 and note.)
3. Infant baptism forbidden in the Book of Mormon. (Moroni 8. Read the entire epistle.)

HEREIN IS LOVE.

Herein is love: to take this strange sweet thing
That we call life, and for love's sake to fling
It to that outer darkness men deem death
That love may have a longer, sweeter breath;
To face with unaffrighted heart the gloom,
The terror and the agony of doom.

Herein is love: to lift another's cross,
To give away the gold and keep the dross,
To trample into dust the worm of self,
To crowd its clam'rings on the soul's back shelf;
Nor let it ever dare upraise its head,
Deny its every call till it lies dead.

Herein is love: to strip the shoulders bare,
If need be, that a frailer one may wear
A mantle to protect it from the storm,
To bear the frost-king's breath so one be warm;
To crush the tears it would be sweet to shed,
And smile so others may have joy iustead.

Herein is love: to daily sacrifice
The hope that to the bosom closest lies
To mutely bear reproach and suffer wrong,
Nor lift the voice to show where both belong,
Nay, now, nor tell it e'en to God above—
Herein is love, indeed, herein is love.

SUSIE M. BEST.

DIED.

ROBERTS.—At Stockport (Manchester conference), March 19th, 1908, John Roberts, aged 87 years. Brother Roberts joined the church in 1840. He was well acquainted with Elders John Taylor, Orson Hyde, Orson Pratt, Parley P. Pratt, and other leading authorities, who proclaimed the gospel in the early days in Great Britain. He lived and died a faithful saint, and in the full hope of a glorious resurrection.

CONTENTS:

How a Skeptic was Converted ... 209
Religious Tolerance and Intolerance 212
Minutes of the Irish Conference ... 213
Editorial: Concerning the Bible ... 216
From the Mission Field 220
Sunday School Lesson for Theological Department 223
Poetry: Herein is Love 224

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